

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLI.

SEVENTH-DAY, FIFTH MONTH 16, 1868.

NO. 38.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

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Postage, when paid quarterly in advance, five cents.

Nineveh and the Assyrian Empire.

(Continued from page 290.)

The Assyrian invasion of Judea is also foretold in Isaiah viii., and in xiv. 25, we read, "I will break the Assyrian in my hand, and upon my mountains tread him under foot; then shall his chariot depart from off them, and his burden depart from their shoulders"—a most improbable result of human foresight, but one which was most completely and remarkably fulfilled. In Isaiah xxx. 1, the doom of Assyria is more definitely shadowed forth, for we are told that "through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod." In the next chapter we read (v. 9) that "the Assyrian shall fall by the sword;" "he shall flee from the sword, and his young men shall be discomfited, and he shall pass over to his stronghold for fear, and his princes shall be afraid," &c. We have little more than Greek tradition of the final scene, but we have been already that it fully accords with the prophecies of Scripture.

Micah, in part contemporary with Isaiah, says (v. 6), "they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof."

Zephaniah, who prophesied at a later date, and possibly both before and after the capture of Nineveh (640-609 B. C.), says (ii. 13), "He will stretch out his hands against the north, and destroy Assyria; and will make Nineveh a desolation and dry like a wilderness." The destruction of the dam across the Tigris, and of the elaborate methods of irrigation, has produced this very result. He proceeds (v. 14), "And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it; their voices shall ring in the windows; desolation shall be in the thresholds, for he shall uncover the cedar-work." Any one who has read Layard's description of the Arabs and their flocks, or his account of the desert aspect of the region during the summer heats, will appreciate the force of a portion of this language, and the rest may well have been fulfilled before the desolation had become so complete as it is now. Thus might the result follow described in the next verse (15): "This is the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in; every one that passeth by her shall hiss and wag his head."

If we turn now to the prophecy by Nahum

(720-698 B. C.), who wrote before the decline of Nineveh had commenced, we read (i. 8), "but with an overflowing flood will he make an utter end of the place thereof." The annual overflow of the Tigris has turned the pleasure-grounds of the royal palaces to marshes, and contributed doubtless to dissolve the vast masses of sun-dried bricks of which the walls of the city, and even of the buildings, were largely composed. The "end," also, was to be, as it has proved, "an utter end." The manner in which the city should be taken seems to be indicated. "The defence shall be prepared" (ii. 5), or the covering machine, the covering battering-ram used in sieges. "The gates of the rivers shall be opened, and the palace shall be dissolved" (ii. 6). This accords with the tradition that by a rise in the Tigris the walls were at length washed away to open a path to the invader. "Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry, but none shall look back. Take ye the spoil of silver, take the spoil of gold, for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness." Every one can see how exactly this vivid prophetic picture corresponds to what must have been the condition of Nineveh at the close of the siege and when a victorious army began its work of plunder.

Again we read (iii. 13), "Thy people in the midst of thee are women; the gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars." It was evidently by fire that the fortified palaces of Assyria were for the most part destroyed. "Then shall the fire devour thee; the sword shall cut thee off. Thy crowned are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. . . Thy people are scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise" (iii. 15-19). All this was exactly fulfilled. The people were "scattered;" the captains were as grasshoppers; the wound was incurable; the city was sacked; the images were cut off "out of the house of her gods."

The whole prophecy of Nahum, indeed, is devoted to the destruction of Nineveh. Its pictures are graphic with the terrors of invasion, siege, and capture. But under all the imagery and metaphor of the prophet we clearly discern the leading features of the final catastrophe. The river and the foe were combined to effect the ruin. It was, according to Diodorus, while the people were "drunken as drunkards" (Nahum i. 10), "while all the Assyrian army was feasting for their former victories, that those about Arbaces, being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night; and, falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers and drove the rest into the city."

But, according to Nahum (ii. 6), "the gates of the rivers" were to be opened and "the palace dissolved." Diodorus states that in the third year of the siege, the river, swollen with the rains, overflowed a part of the city, and broke down twenty furlongs of the wall, and that then the king, frightened by the apprehension that an old prophecy, that the city should not be captured till the river became its enemy, was now fulfilled, built in his palace a large funeral pile, and burnt himself, as well as his wealth and his concubines, together with the palace itself. The enemy, meanwhile, entering by the breach in the walls, captured the city. Thus, with "an overrunning flood" (i. 8), was "an utter end" made of much, at least, of Nineveh's glory, while (iii. 15) "the fire devoured her," and "the sword cut her off."

Nineveh, moreover, was to be spoiled and sacked (Nahum ii. 9). "Take ye the spoil of silver, take the spoil of gold," is the charge given to the invader. And thoroughly was it executed. The explorer, in his excavations, finds none remaining, although once there was "none end of the store and glory out of all the pleasant furniture." Nineveh is now (ii. 10) "empty, and void, and waste." For ages the prophetic record described her humiliation (iii. 7): "All they that look upon thee shall flee from thee and say, Nineveh is laid waste; who will bemoan her? Whence shall I seek comforters for thee?" "The voice of her messengers" (ii. 13), for long ages, has been "no more heard."

That the people were to be dispersed or carried away captive, to be distributed in different and distant regions, is fairly intimated in the language of Nahum (iii. 18). "Thy nobles shall dwell in the dust; thy people is scattered upon the mountains." This occurred upon the capture of the city, in accordance with the barbarous character of the age. In the prophecy of Zephaniah (ii. 13, 14) we have the picture of the ruins of the mighty capital. He "will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her, . . . both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds, for he shall uncover the cedar-work." Thus she was to become, instead of "the rejoicing city" (iii. 15), "a desolation, a place for beasts to lie down in." This vivid description of what the traveller sees to-day could not be improved by his own pen. He has to borrow the very language of Scripture to set it forth. The canals, which once rendered the soil remarkably fertile, are now dry. The whole surrounding country, except after the periodic rains, is an arid waste. Flocks of sheep and herds of camels may sometimes be seen seeking scanty pasture among the mounds. The croak of "the cormorant and bittern" is heard from the reedy banks of the feeble streams that wind their way amid the ruins. When Layard first visited the lofty mounds that mark the site of the ancient palaces, he found numerous "hawks and crows" nestled in security upon their sides. By him, and other explorers, the cedar-work which adorned the ceilings of the palaces has been uncovered.

Yet the prophecy in which all these things were foretold was uttered (640-610 B. C.), if not before the hostile forces destined for the overthrow of Nineveh were gathered, at least before the consummation of the work of ruin, as, for nearly 2500 years, it has been exhibited to the explorer's eye. The dates of the prophecies which respect this proud metropolis of the ancient world are fixed beyond question or cavil. We can only say that the language which they employ is too specific to allow us to believe that it could have been suggested by human foresight or sagacity.

Thus perished, and perished for ever, the doomed city, the recent discovery of whose splendour remains has astonished the world. It never recovered from the fatal blow foretold by the prophets and inflicted by the just providence of God. The capital of the mightiest, the most extended and splendid empire which the world had hitherto seen, was destined to be buried for more than 2500 years in the grave of oblivion. Only within a few years have its palaces been excavated from their ruins, and the story of its pictured sculptures been told to the world. The history they give, in connection with their inscriptions, serves wonderfully to evince the accuracy of the Scripture record and ancient descriptions of Assyrian greatness. All can perceive how startling must have been the prophecies of its ignominious fate, and how improbable to ordinary human foresight was their accomplishment. Totally distinct in character from those which described the doom of Egypt or of Tyre, they have been exactly and literally fulfilled.

William Dewsbury.

William Dewsbury was born at Allerthorpe in the East-Riding of the county of York. His parents were religious persons, careful to influence him for good, and to cherish in him a proper susceptibility for serious impressions. Though at the time of his father's death William was only eight years old, the sense of the loss he thus sustained did not quickly pass away as is usual with children. We are informed, that while he was lamenting the event with tears, the Lord was pleased to visit his mind, and to apply the solemn language, "Weep for thyself, for thy father is well:" a circumstance which induced him thenceforward to devote many of the hours which in childhood are usually spent in play, to prayer and fasting because of his undone condition. Yet, as he grew in age, these impressions were by degrees forgotten. He tells us he delighted in pride and pleasure, and vanity, although the unflattering Witness condemned him for it, and caused him sorrow. Again, however, the convictions of the Spirit of Truth were "I created thee for my glory; an account thou must give, for all thy words and actions done in the body;" whereby his understanding was enlightened and his conscience quickened and made tender. He now ceased from vain conversation, began to read the Scriptures and religious books, and to mourn and pray to God; and in his ignorance strove to satisfy Divine Justice by outward performances, imitating the saints of old. His sorrows nevertheless increased, and there was none to whom he could declare his condition.

His occupation was, at this period, that of a shepherd's boy; a retired and solitary life very congenial to him, and in which he observes, "My great ease was in mourning to a God I knew not." At the age of thirteen years, he was bound apprentice to a cloth-weaver at Holdbeck, near Leeds; where, among those with whom he associated, there was much speaking of God and professing Him in words; but, he says, he could

discern none who could tell what the Lord had done for their souls "in redeeming them from the body of sin," under which he groaned, and which separated him from God, and deprived his soul of the rest and peace he longed for. He could find no satisfaction in ceremonial worship, nor in receiving the bread and wine which he was told was the seal of the covenant. At length he was enabled to see "that the seal of the covenant was the Spirit of Christ, and no outward element; and that the Supper was the body and blood of Christ, which the world doth not know;" and then he could no longer continue in that practice.

Thus for several years he continued under great exercise of mind, until the term of his apprenticeship being nearly expired he was induced to enter the army of the Parliament, under the urgent persuasion and reasoning of those who insisted that thus doing was serving the cause of the Lord and true religion. With this bait William Dewsbury was taken; and not then perceiving the inconsistency of the use of the sword by Christians, he joined "that little remnant" as he calls them, who entered into the civil wars and "said they fought for the Gospel." Yet here also disappointment met him; that testimony of the Lord God to his soul, which he so greatly desired, still eluded his search.

When about twenty-five years of age, he married a young woman of pious character whose religious sentiments were very similar to his own, and who proved a true help-meet to him.

At length, he says: "The Lord discovered to me that his love could not be attained by any thing I could do in any outward observances. * * * Then my mind was turned *within*, by the power of the Lord to wait in his counsel, the light in my conscience, to hear what the Lord would say. And his word came to me, 'Put up thy sword into its scabbard; if my kingdom were of this world, then would my children fight:' which word enlightened my heart, and discovered the mystery of iniquity; that the kingdom of Christ was within; and that my enemies being within and spiritual, my weapons against them must be spiritual also, even the power of God."

Quitting the army, he applied himself to his former occupation of a cloth weaver. He informs us that while thus employed he was inwardly engaged to wait upon the Lord in the way of his judgments, until his own will was in good measure brought into subjection to the divine will. Being at last prepared to cast himself unreservedly upon the mercy of God in Christ Jesus, to do with him according to his will, and sensible that if saved, it was all of free unmerited love and mercy, an evidence was granted that for him redemption was laid up in store in the Lord Jesus Christ, and encouragement was ministered to await his coming. He compares the dispensation through which he now passed, to that of John, one of baptism unto repentance, in which the way of the Lord was being prepared in his heart. Further discoveries of the mystery of iniquity in him were manifested, and the cry of his burdened soul became great; it could not be satisfied, but continually breathed and thirsted after Christ to save him by his blood, or else he perished for ever. Thus hungering and thirsting after righteousness and waiting for the manifestation of his Saviour's love and power in the Lord's time, "He appeared, even as the lightnings from the east unto the west." Then a lively hope sprang up in his soul, and though he had witnessed the wages of sin to be death, he could now realize that the gift of God was eternal life through Jesus Christ his Lord and Redeemer.

In 1646, he began to feel an engagement of mind to declare to others of the Lord's goodness.

But as he was revolving the subject in his thought he was instructed to wait for a future period when it was intimated, a greater hunger and thirst after the knowledge of divine things would be raised in the hearts of the people than was yet in case. He consequently continued to pursue business for several years longer. During this interval he had to pass through many deep pains, doubtless permitted for his further refinement, in order to fit him for the work of the ministry to which he was appointed, and for the testimony of that faith which he had received of the Lord Jesus. He tells us that he witnessed the conversion of Paul. "I found," he remarks, "a law my members warring against the law of my mind; that when I would do good, evil was present with me; the sense of which caused me to cry 'wretched man that I am! who shall deliver me from the body of this death?'" But as he was crying to the Lord to free him from the burden under which he groaned, the healing language was applied to him, "My grace is sufficient thee; I will deliver thee." He was thus armed with patience to await until it pleased the Lord to set him free through the effectual operation of the spirit of judgment and the spirit of burning.

Wm. Dewsbury first met with George Fox in the neighborhood of Bally, Yorkshire, in the year 1651, and having both of them been instructed in the same heavenly school, and by the same Divine Teacher, they found, when they came to compare views on religious subjects, that there was entire unity of sentiment between them. In the following year W. D. believed himself called upon to enter upon his public advocacy of the Truth. Abiding in humility, watchfulness and faithfulness, he was made an able minister of the gospel, and an instrument in the divine hand of promoting the cause and kingdom of the blessed Redeemer. In the course of his religious labors he traveled extensively in Great Britain, and many were sealed to his powerful ministry. His gospel labors were, however, often suspended for lengthier periods, in consequence of numerous and hard imprisonments; on one occasion in an underground dungeon at Northampton, among felons and murderers; at others, in unhealthy and overcrowded jails, where, as in the castle at York, more than five hundred Friends were prisoners, and several laid down their lives. He was three times a prisoner at York, and twice at Warwick; at the latter place for about eight years on the first occasion, and afterwards for at least six. He appeared to have spent nearly seventeen years of his life within prison walls; and it may with truth be said of him, as of many others among the early Friends, "that he married as though he married not, and enjoyed as though he possessed not," so freely did he surrender all to serve his blessed Master.

During his prolonged imprisonments he continued fervently concerned for the cause of Christ and frequently addressed epistles of counsel or encouragement to his brethren in religious persecution. One of these, written in 1653, contains an outline of a system of discipline, believed to be the earliest upon record among Friends; which bears considerable analogy to that introduced many years afterward by George Fox, and which continues in operation down to the present day. His last long imprisonment terminated in 1668. His many sufferings had visibly told upon his constitution; yet notwithstanding his great infirmities he was induced to proceed to London in the year 1688, in order to attend the Yearly Meeting. He was, however, too feeble to remain, and returned to his residence at Warwick by short and easy journeys. He continued to decline, and

vived his arrival at home only two or three weeks.

A few days before his death, he thus addressed his Friends assembled in his chamber: "My God, I put it into my heart to bear a testimony in your name and blessed truth. I can never forget the day of his great power and blessed appearance, when He first sent me to preach his everlasting Gospel and to proclaim the day of the Lord to all people. Therefore, Friends, be faithful and trust in the Lord your God; for this I can say, I have never since played the coward, but I fully entered prisons as palaces; and in the prison house I sung praises to my God, and esteemed the bolts and locks put upon me as jewels! And this I have further to signify, that my departure draws nigh. Blessed be my God! I am prepared. I have nothing to do but to die, and to get off this corruptible and mortal tabernacle, this flesh that hath so many infirmities; but the life that dwells in it ascends out of the reach of death, hell, and the grave; and immortality! eternal life! my crown for ever and ever.

"Therefore, you that are left behind, fear not, nor be discouraged, but go on in the name and power of the Lord, and bear a faithful and living testimony for Him in your day; and the Lord will prosper his work in your hand, and cause his truth to flourish and spread abroad, for it shall have the victory, and no weapon that is formed against it shall prosper."

He concluded with fervent supplication on behalf of Friends every where, and died in great peace on the seventeenth of the Fourth month, 1868, aged about 67 years.

The Songs of the Grasshoppers.

BY S. H. SUDDER.

Although every one is familiar with the notes of birds, few can distinguish the different chirpings of insects, or are even aware that every kind of grasshopper has its distinctive note. The songs of insects are neither so varied nor complicated as those of birds, but their study presents peculiar difficulties. Sounds become inaudible to many persons when they are derived from vibrations more rapid than 25,000 per second, and when the number reaches 38,000, the limit of human perceptibility is attained: thus, the shrillness of a note may prove a hindrance to its study. This is illustrated by Tyndall in his recent book on Sound. He writes: "Crossing the Wengern Alp with a friend, the grass on each side of the path swarmed with insects, which, to me, rent the air with their shrill chirruping. My friend heard nothing of this, the insect world lying beyond his limit of audition."

Another and universal obstacle lies in the delicacy or feebleness of the notes of some species; to distinguish them clearly, one must bring his ear to within a few feet, or even inches of the insect during its stridulation,—a process which requires great caution lest the shyness of the little violinist should overcome his egotistic love of song. The observer must walk quietly toward the sound until it ceases, and wait motionless for its renewal; the direction of the chirping can then easily be determined, although its distance is deceptive. After drawing an imaginary line towards the spot from whence the sound proceeds, cautious steps must be taken around the arc of a wide circle until another line is fixed at right angles to the first, and the location of the songster approximately determined. Then walking quickly but quietly to within five or six feet of the insect, the observer will fall upon his hands and knees, and produce a quill edge and file, which, on being rubbed together, imitate, with great exactness, the desired

note. He will commence his mock stridulation after a short delay; at first the sounds must be subdued and separated by considerable intervals, then loud, and repeated in quick succession; usually a response is heard before a minute has elapsed, and sometimes it comes at once. When the insect has forgotten his fears and begins to stridulate violently, the observer may cease operations and carefully approach him. In this way one can place himself within a few inches of any species living in the grass.

Grasshoppers stridulate in four different ways: first, by rubbing the base of one wing-cover upon the other, using, for that purpose, the veins running through the middle portion of the wing; second, by a similar method, but using the veins of the inner part of the wing; third, by rubbing the inner surface of the hind legs against the outer surface of the wing-covers; and fourth, by rubbing together the upper surface of the front edge of the wings and the under surface of the wing-covers. The insects which employ the fourth method stridulate during flight,—the others while at rest. To the first group belong the crickets; to the second the green or long-horned grasshoppers; to the third and fourth, certain kinds of short-horned or jumping grasshoppers. The sounds produced by the different groups vary in pitch, those of the crickets being shrillest and the others following in the order just given. With but few exceptions the males alone sing.

The notes of the cricket—called by the French "cri cri" on account of its song—may be heard near Boston from the middle of June until November; further north they do not appear until much later in the season. Their note is *crri*, and the rapidity with which it is uttered varies even in the same strain; sometimes it is as slow as two notes a second, at others it is twice as rapid. The note is sharp and shrill. Sometimes two choirs of these insects may be heard at once, the individuals of each choir chirping simultaneously, but one choir more rapidly than the other; most of the time this produces a sort of discord, but, as they occasionally harmonize, one hears cycles of accordance and discordance, often of remarkable uniformity and duration.

There are many species in the second group (the green or long-horned grasshoppers), but a few examples will suffice. These insects, like the crickets, sing both by day and night, but, unlike the latter, their day-song differs from that of the night. On a summer's day, it is curious to observe these little creatures suddenly changing from the day to the night song at the mere passing of a cloud, and returning to the old note when the sky is clear. By imitating the two songs in the daytime, the grasshoppers can be made to respond to either at will; at night, they have but one note.

A conical-headed grasshopper (*Conocephalus robustus*), found near the seashore in the southern part of New England, makes the salt marshes resound with its incessant, shrill din. The resemblance of its song to that of the harvest-fly is quite striking; at a distance, the note seems to be perfectly uniform; close at hand, one can hear it rising and falling rhythmically, two and a half times a second, accompanied by a loud droning noise.

There are numerous kinds of jumping grasshoppers which stridulate in the daytime only. They do this by the aid of the hind legs, rubbing their thighs against their wing-covers; every movement of the fiddle-bow produces a short note, and the uniformity with which each species plays its own song is quite remarkable. One kind (*Stenobothrus curtippennis*) produces about six

notes per second, and continues them from one and a half to two and a half seconds; another (*S. melanopleurus*) makes from nine to twelve notes in about three seconds. In both cases the notes follow each other uniformly, and are slower in the shade than in the sun.

The grasshoppers which stridulate during flight, by the contact of the wings and wing-covers, belong mostly to the genus *Edipoda*; in many of them the wings are variegated with brilliant colors. The sound which they make seems to be under the control of the insects, for they often omit it when alarmed. Some species produce a uniform, rattling noise during the whole of their undeviating flight; others make it only during the intervals of flight, and seem to stridulate more at will. The flight of the latter is more sustained, they are capable of changing their course, and at each turn emit a crackling sound of short duration.—*The American Naturalist*.

Report of Indian Committee.

The Committee for the gradual civilization and improvement of the Indian natives, Report, that they have given the usual attention to the objects of their appointment during the past year. The condition of the Indians on the Allegheny reservation has not materially changed. They clear up some land every year, and with a few exceptions, raise crops sufficient to support themselves and their stock. A few of the more enterprising and industrious generally have a surplus, and thus increase their means more or less every year. Efforts are used by the committee when they visit them—both publicly and privately—to incite them to industry and careful attention to their business: they also encourage them to send their children regularly to school, and endeavor to convince them of the paramount importance of leading virtuous lives. Some of their chief men are fully impressed with the necessity of this course, and co-operate with Friends in their efforts to promote a reformation, and especially to induce their young men to cultivate the land in preference to other pursuits, and avoid the use of intoxicating drinks. The temptation to the residents of the reservation to enter upon the business of rafting lumber is very great, on account of the high wages given for such services, which with the opportunity it affords for seeing other places, induces many to engage in it; and they thus neglect the timely planting of their land, which often results in this class having poor crops, and sometimes none at all. On the Allegheny reservation, through the influence of a large white population, many of whom are of a low order, inducements are given to indulge in practices which are of a demoralizing character, and lead to indolent habits, so that the Indians do not make the same relative progress on this, as they do on some other reservations. Salamanca, at the junction of the New York and Erie, and Atlantic and Great Western Railroads, is steadily increasing in size, and has now probably 1000 white inhabitants. Many expensive buildings have been erected by the railroad companies for depots, machine shops, &c., all of which are on the Indians' land. Induced by the revenue obtained, the natives have disposed of the land within the limits of this town, on leases running from 10 to 12 years. The improvements made by the white people, who have taken it in this way, are in some instances quite costly, and so numerous, that no other course will be left to the Indians but to renew the leases when they expire, as it is not likely, those who have made them can be induced either to abandon or remove the buildings they have erected, and the Indians have not the means of pur-

chasing even if they desired to do so. There are already many more white people in and around Salamanca, than there are Indians on the whole reservation. There are also a few steam saw mills, and some dwelling houses on other parts of their territory occupied by white families. It appears likely that the large white population now residing on their land will find it to their interest, as it doubtless will be their inclination, to get permanent possession, at least, of that portion of the reservation on which they have settled, as soon as they can. This, however, cannot be done, without the consent of the Ogden Land Company, and the government of the United States. Many of the Indians see the danger of efforts being used for this purpose, and have remonstrated against letting their lands; but it appears to have become the settled policy of those in authority to continue to dispose of it, in this way, whenever a favorable opportunity offers. The revenue derived from the leases is partly appropriated by those of the tribe who formerly cultivated the leased land for their own uses, and part of it is employed for paying the expenses of the nation, thus relieving the Indians from contributions for those purposes.

The same Friends who had charge of the school and farm at Tunessassa, at the time of the last report, continue there, with the exception of Catharine Battin, who after several years of acceptable service, resigned her station, and was succeeded by Elizabeth Clement, who entered upon her duties early in the Tenth month last.

Of all the efforts hitherto made by the Committee for the benefit of these interesting people, the influence of our Boarding School promises, under the Divine blessing, to be the most effectual. By boarding the children, and thus retaining the control over them for several months at a time, without the interference of their parents, an opportunity is afforded for regulating their conduct, and forming industrious habits—by giving them suitable employments; and at the same time their literary instruction is attended to far more efficiently. The knowledge moreover which the girls obtain of household duties, and the boys of work adapted to their sex, will exercise a salutary influence, and be practically useful to them in after life. The desire to avail themselves of the benefits conferred in this school, on the part of the Indians, has greatly increased, so that the applications for admission have been at least four times as many as could be accommodated. For the past year there has been an average of 24 boarding scholars,—20 girls and 4 boys,—and a part of the time two other children attended from the neighborhood. The conduct of the pupils while at the Institution, both in the school, and in the house, and their progress in their studies, have been unusually satisfactory. The daily reading of the Holy Scriptures, and other religious books is continued. It is encouraging to believe that many of the children and some of their parents seem to appreciate the great advantages they enjoy under the care of Friends, and are grateful for them. The expenses attendant upon the establishment as it is now conducted, it will be perceived by the financial statement, are greater than the income from all sources, and has resulted in reducing the principal of the invested funds \$1,500. This seems to preclude the increase of the accommodations, so as to admit of more pupils, however desirable that would be, unless the necessary funds can be obtained from other sources.

There have been six schools besides those of Friends in operation on the reservation during the past year, and one of them was taught by an Indian woman. They were attended by a larger number of pupils than usual.

The benevolent care and liberal policy extended by the State of New York to the different tribes within its limits, as respects the establishment of schools, has no doubt been very beneficial to them, in producing effects upon their mental progress, social comforts, and industrial development. Those schools are maintained at a cost to the State of upwards of \$5000 per annum,—the Indians not being required to contribute any other part of the expense, than the necessary fuel. The State also contributes to the support of the Asylum for Orphan children at Cattaraugus. The condition of those tribes is believed to be steadily improving. Information has been received that the Onondagas have lately organized a government, the officers of which are elective. How far it has superseded that of the chiefs we are not informed. The superintendent of the public schools on the Allegheny and Cattaraugus reservations remarks in a late report respecting the condition of the Indians on the latter: "A stranger passing through the Cattaraugus reservation would see but little in the costume of the people or the general appearance of the country to remind him that he was in an Indian settlement; a good road, some ten miles in length, passes through farms, with good houses, some of which have cultivated flowers in the front yards, cultivated fields, and vegetable gardens, and a good supply of all kinds of domestic animals. On this one street there are six good school houses, three excellent meeting houses, a flourishing asylum for orphan and destitute Indian children, and a court house. At the annual fair of their agricultural society, they make a respectable show of stock, fruit, farm and garden products; and the women make good display of butter, bread, cakes, dried and canned fruits, pickles, fancy and plain needle work." &c.

Believing advantage would arise from some of our number again inspecting the condition of most of the tribes in New York, two Friends appointed to that service, proceeded in the Eleventh month last, as far as the Allegheny reservation, with that intention, but were prevented from prosecuting their visit by the sickness of one of them—our late friend Joseph Elkinton, who deceased about three months after their return. In early life, this beloved Friend felt it to be his religious duty to reside among and instruct the Indians; which he did for about sixteen years. His labors on their behalf, both while residing at Tunessassa, and as a member of this committee, were very valuable, and his interest and concern for them continued until his last illness.

From an examination of the accounts of our Treasurer, it appears there were in his hands Third mo. 1st, 1868, \$480.55, and securities, the par value of which was \$14,736.66, which is \$1,500 less than last year. The reduction has been occasioned by the necessity of selling investments of the latter amount to pay debts accumulated for the past three years. The disbursements for family expenses, including salaries, school books, &c., was \$2,189.50. The receipts for the year from interest on invested funds, and the proceeds of the farm and mill were \$1,875.42, leaving a deficiency of \$314.08, which is considerably less than the preceding year. The cost of each pupil deduced from the above data is about ninety-one dollars.

Owing to the decease of some members of the committee, and the age and infirmities of others preventing them from attending to the service, we believe it would be a suitable time for a new appointment of the committee.

Signed by direction of the Committee,
THOMAS WISTAR, Clerk.

Philada. 4th mo. 16th, 1868.

A Good Security.—After repeated attempts to find the opening to a little truant's head I took him to the school and told the boys in the room that I should be compelled to take this little fellow to the House of Refuge unless some one of the room would become his security, as his parents and the boy's promises had failed to charm him from a truant to a regular attendant at school. No one moved. I then requested him to shake hands with the little boys as they passed around him, previous to his leaving them, perhaps forever to be the inmate of the Refuge. Many wept when they shook his hand.

I took him by the hand and moved on, then turning round, asked aloud once more if there was not one boy that would be kind enough to become his surety and explained the nature of such requirement, when up came a boy about nine years of age with tears trickling down his noble features. His heart was too full to speak, but he gave me his little hand and put the other in the hand of the culprit. He said he had *nothing*, but—

"He would *watch* him, and *go home* with him, *come* with him, and *play* with him—nay, that might take *him* instead of the other, if he was not a better boy after awhile; but don't take him to jail!"

I accepted that security; shook hands upon it. I see them every few days; their hearts are bleated together. The little fellow comes regularly to school. He is affected to tears when I talk with him. He is a saved trophy of the Juvenile law.—*Rochester Juv.*

We may be punctiliously exact not only in the ceremonial of religious observances, but in many essential points of good conduct which religion enjoins. We may, like Herod, hear truth gladly and do "many things." We may be like those who fast twice in the week, and give tithes of all that they possess, and be, as touching the righteousness of the law, blameless: we may want nothing of godliness but the power, nothing of religion but the spirit, nothing of christianity but the life. But to such how forcibly arresting should be the precept: "If any man have not the Spirit of Christ, he is none of his."

Learn a Trade.—Why is it that the proportion of young men in this country, who turn out badly, is so much larger than it used to be? Every moralist, and in fact every close observer, knows that the proportion of shiftless, good-for-nothing young men has largely increased within the last few years, particularly in this and other large cities, but those who discuss the subject seem to be at a loss for the true explanation. In our judgment the question is one of very easy solution. We attribute it to the spirit of false pride which induces parents to put their boys into stores and offices, rather than to apprentice them to good trades.

In this city, at the present time, merchants, bankers, insurance men and others of this class, are overrun with applications from parents who want situations for their boys, but manufacturers find it almost impossible to get apprentices. It was not so in former times. Fifty years ago—much later, in fact—parents generally regarded a trade as something essential in the preparation of their boys for the battle of life. Even men whose circumstances did not require them to do manual work, made it a point to have their boys learn trades, in order to give them practical ideas about business, to make them industrious, and also to furnish them something to fall back upon in case of adversity. How is it now? Mechanics and laboring men, even, have too generally imbibed the idea that they

ght to place their boys a peg above the drudgery manual labor. They seem to think that they are not doing justice to them unless they place them in positions where they can wear "nobby" clothes and keep their hands white. There never was a greater mistake.

Look at the leading men in our country, from the president down, and you will see that as a rule they are the men who learned trades in their youth and have become foremost in every branch of progress and enterprise. The boy who is placed in a store or office usually gets his head full of vanity and self-conceit before he has been long in that position. He acquires an inordinate love of dress, and soon becomes so puffed up in his estimation that practical common sense cannot find no lodgment in his brain. His aim is to dress as well and live as high as those with whom he comes in contact, and he is quite likely to go from habits of extravagance to habits of dissipation.

We do not wish to be understood as saying that this is the road which all boys travel who do not learn trades. We simply say that such is the tendency, and it requires a boy of good mind, fortified by good early training, to resist the temptation. The boy who is put to a trade, on the other hand, gives vanity but little chance to get hold of him. He acquires practical ideas about business; his habits are moulded by frugality and economy, and he lays the foundation of a good, useful and industrious citizen. The idea that manual labor is not respectable is one of the absurdities. No person with good reasoning powers will say anything of the kind, and those silly creatures who do say so, are generally the degenerate scions of hard-working mechanics. Boys, whether rich or poor, high or low, ought to learn a trade—not that they should always work at it, but that they may have it as reserve capital, together with its influence in forming their character.—*New York Sun.*

Selected for "The Friend."

Some Propositions Concerning the Only Way of Salvation.

1st. That there is no way of being saved from sin, and wrath eternal, but by that Christ alone which died at Jerusalem. There is no name, virtue, life or power under heaven given, by which lost man may be saved, but by his alone.

2nd. That there is no way of being saved by him, but through receiving him into the heart by living faith, and having him formed in the heart. Christ saves not as he stands without at the door knocking, but as he is let in; and being let in, he brings in with him that life, power, and mercy, which breaks down the wall of partition, unites to God, and saves. The Jews could not be saved formerly by the belief of a Messiah to come, with the observation of all the laws and ordinances of Moses; nor can any now be saved by the belief of a Christ already come, with observation of all that the apostles commanded or practised; but alone by the receiving of him into the heart, who there works out the salvation.

3rd. That there is no way of receiving Christ into the heart, and of having him formed there, but by receiving the light of his Spirit, in which light he is and dwells. Keep out the light of his Spirit, keep out Christ; let in the light of his Spirit, let in Christ; for the Father and the Son are light, and are alone known and received in the light; but never out of it.

4th. That the way of receiving the light of the Spirit into the heart, (and thereby uniting with the Father and the Son,) is by harkening to, and receiving its convictions of sin

there. The first operation of the Spirit towards man lying in sin, is to convince him of the sin; and he that receives not the convincing light of the Spirit, the work is stopped in him at the very first; and Christ can never come to be formed in him, because that light whereby he should be formed is kept out. And then he may talk of Christ, and practise duties, (pray, read and meditate much,) and gather comforts from promises, and run into ordinances, and be exceeding zealous and affectionate in all these, and yet perish in the end. Yea, the devil will let him alone (if not help him,) in all this, knowing that he hath him the surer thereby, he being (by the strict observation of these) kept out of the fear of the danger of his condition, which otherwise perhaps he might be made sensible of.

Objection. But I may be deceived in harkening to a light within; for while I think that I therein hearken to the light of the Spirit, it may prove but the light of a natural conscience.

Answer. 1st. If it should be but the light of a natural conscience, and it draw thee from sin, which separates from God, and to prepare thee for the understanding, believing, and receiving what the scripture saith of Christ; this is no very bad deceit; but if in the result it should prove to have been the light of the Spirit, and thou all thy lifetime hast took it for the light of a natural conscience, (and so hast despised, or at least neglected, if not reproached it,) thou wilt then find that this was a very bad deceit.

2nd. I can show thee by express scripture, that it is the work of the Spirit to convince of sin, John xvi. 8. And again, that the law, which is spiritual, manifesteth that which is corrupt and carnal, Romans, vii. 14. But where canst thou show me from scripture, that a natural conscience can convince of sin?

3rd. Let any man give heed to the light in his heart, he shall find it to discover his most inward, his most secret, his most spiritual evils; which a natural light cannot do; for that which is natural cannot discover that which is spiritual.

4th. The apostle saith, that it is the grace which hath appeared to all men, which teacheth not only godliness, but also sobriety and righteousness, Titus, ii. 11, 12. The light of the fallen nature is darkness, can teach nothing of God. What any man learns now of the true knowledge of God, he learns by grace, which shines in the darkness of man's nature, to leaven it with the true knowledge; though man, being darkness, can by no means comprehend it, and so cannot give it its true name. Therefore take heed, lest (through ignorance) ye blaspheme the holy light of the pure Spirit; calling that natural (looking on it with the carnal eye,) which, with the spiritual eye, is seen to be spiritual. For thou that dost this wilt be also erring on the other hand, calling thy carnal meanings and conceivings, about the mind of the Spirit of God in scripture, spiritual. And he that thus puts darkness for light, must needs put light for darkness; and then call evil good, and good evil: and so err from the Spirit of God in the whole course of his religion, even in the most inward exercise of it. Man by nature, is dead in trespasses and sins; quite dead, and his conscience wholly dark. That which giveth him the sense of his death, and of his darkness, must be another thing than his nature, even the light of the Spirit of Christ, shining in his dark heart and conscience. It is the Seed of the woman which not only destroys, but also discovers, all the deeds of the serpent. Now this Seed, this light, is one in all, though there have been several dispensations of it. One to the heathen; in whom it springs up after an hidden manner,

even as it were naturally; from whence it had the name of the light of nature, (though it be the mystery of life and salvation hid in them, Colossians, i. 27, this mystery in the Gentiles; it is ill translated among.) Another to the Jews, in whom it was more rigorously stirred by a law given; who, by types and shadows, and righteous exercises according to the law, were to be awakened to the living principle, Micah, vi. 8. Another to the Christians, in whom it was lively brought forth to light and life, by an especial dispensation of grace; insomuch as that which was the mystery in the Gentiles, and veiled from the Jews, being opened in them, was found to be Christ the hope. Col., i. 27.

(To be continued.)

For "The Friend."

Cruelty to Animals.

The humane observer in passing along the streets of our city, will almost daily have his feelings pained by witnessing acts of cruelty and oppression inflicted on the brute creation. "The Society for the Prevention of Cruelty to Animals" has been established in order to remedy, as far as possible, the evil complained of, and the co-operation of benevolent and well disposed citizens, is now invited to aid in the good work. In New York such a society has been in operation during the past two years with marked beneficial results; and one has more recently been established in Boston. In Great Britain and on the continent of Europe, there are a large number of such societies in full and successful operation, preventing much of the odious cruelty which would otherwise be inflicted.

In a circular issued by the Philadelphia Society it is well remarked: "Cruelty to animals is the most insidious and earliest phase of crime; and may rightfully be characterized as the germ from which spring in after-life, many of the highest crimes known to the laws. The man who is kind and compassionate to a dumb animal is generally a good citizen; while malefactors will always be found to be cruel to the animal creation. We confidently assert that no institutions are so well calculated to temper the ferocity of the age in which we live, as are such societies as this, when possessed of sufficient power and efficiently managed."

The society proposes to employ agents who will cause the arrest of persons guilty of such acts of cruelty as will subject them to punishment by law. It also designs to issue tracts or circulars appealing to the better feelings of the thoughtless, and holding up the baneful effects of cruelty. During the few months the society has been established, and with only very limited means at its command, over one hundred arrests for cruelty have been made and several important cases tried in court.

All persons can become members by subscribing their names at the Rooms of the Society, No. 1322 Chestnut street, and paying a yearly subscription of five dollars. Donations in large or small sums, will be gratefully received by R. R. Corsen, Treasurer, 1322 Chestnut street; or S. Morris Waln, President, No. 128 South Delaware Avenue.

An old age of worldly mindedness and christian dearth, may sadly prove the sole result of a life spent in pursuit of the world: there may be habits of social usefulness, but grounded on no firmer basis than an enlightened self-love; and of a heart which stopped short of truly loving God.

It is possible to adopt the form of religion, while we remain in ignorance of its saving life and power.

For "The Friend."

Quotations from Discipline.

"And we earnestly desire, that our *members generally* may use endeavors to promote the instruction of the people of color, as objects of the common salvation, in the principles of the christian religion; as well as in such branches of school learning as may fit them for freedom, and to become useful members of civil society. Also, that Friends, in their several neighborhoods, advise and assist them in the education of their children, and common worldly concerns," page 127. These "few plain reasons" ought to be "enough."

The contributor of the article, in No. 36, current vol. of "The Friend," reviewing certain proceedings of the Freedmen's meeting on the 20th ult., is invited to send his name and address to the office of "The Friend," in order that he may have an interview with some of the Tract Committee of Freedman's Association; for the purpose of elucidating some obscurities in said article, and also of making such other suggestions as may be fitting the object for which it was made public.

Y. W.

Germantown, 5th mo. 11th, 1868.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 293.)

Date uncertain. * * * "The vivid perceptions of satisfaction, and even enjoyment I have known in the allowable gratifications that are strewn in our path, have become much obscured; and if haply I can but grope my way through all with spiritual life saved me, it will be a mercy that human comprehension and human powers are far too weak to celebrate. What poor creatures we are separate from our strength in Him who is the promised stay in weakness. What can we possibly do with all the boasted powers of reason and intellect, cut off from the Uncreated Intelligence that rules and regulates, directs and finally consummates, if submitted to in the way his spirit dictates: but the rod must be known and felt, and strict discipline submitted to, before these stubborn, rebellious, erring hearts of ours are brought into a state of quietness, and fitted to receive, without mixture, the pure counsels of God.

"Fellow-travellers are often cheered only by the sight of each other, and a whispered word of encouragement sometimes smoothes the asperities of the road, and points to the goal.

"W. S. arose to-day with the language 'Here am I, send me;' as the submissive reply of the prophet, when the query of the Lord was 'whom shall we send, and who will go for us?' expressed his fervent desire it might be our state, and that when this quiet, waiting frame was experienced, the enemy might not be allowed to prevail with the suggestion, we might be too ready to run on the Lord's errands; because, he remarked, it was altogether out of our own power to induce the feeling, and could only be wrought by Divine aid. If applicable to any one amongst us, I too can wish it might be followed in pure obedience. Perhaps it was descriptive of his own state, and if he has been favored always to heed the word of command and run when his Master sent him, certainly a strength derivable from ready obedience will speed him in the work, I have not a shadow of a doubt, he is called to."

"11th mo. 12th, 1839. If we can rely in humble faith upon Him 'who fixeth the bounds of our habitation,' and careth for the least of his family, we have a fund of strength, and encouragement, and happiness to draw upon, that the circumstances of life need not control. However outward

occurrences may tend to depress our spirits, and give us a discouraging view of the page of life, this shelter still remains unimpaired to flee to—a resting place of quietness and peace. It is very true none can ever rejoice in the unclouded presence of the Comforter of his people without interruption. The frailties of our nature would scarcely allow a long continuation of favors. We should forget the tribulations that belong to the earthly probationer, and settle down at ease, unmindful of the warfare the christian soldier must ever maintain. We have a strong bias towards wrong; and it is certainly of unmerited mercy, that any are ever borne along so as to attain the prize at last. We need to be very often reminded that the fashion of this world passeth away; and that an inheritance here is transient, comparatively as the passing meteor—that the life it should be our aim to sustain is fed in secret, and calls not for the applause, affection, nor favor of men. All have the work to do: and all have sufficient done for them if the delinquency is not on their part. We have not a partial High Priest to intercede for us, but one who was tempted as we are: who knows our frailties, and has compassion equally on the beggar, and the occupant of a throne. With these promises, hopes, and sometimes prospects before us, can we account life a burden? Can we estimate the most lengthened period of existence a weariness, when the end designed is our everlasting happiness, without change or alloy. Nay: let us rather seek to improve the period of time allotted us, as a gift of rare value, and care not in what degree self is reduced, so that we may be found walking humble disciples of one gracious, long-suffering, ever-to-be-magnified Lord."

"1st mo. 5th, 1840. Some feelings that attended my mind while reading thy letter, and have continued when I have recurred to thee are, that thou wilt yet be enabled (thou can'st not find it of thyself,) not only to realize that 'there is comfort in hope,' but also, 'consolation in Christ.' It may please Him who holdeth the hearts of all at his disposal, to bring trouble and affliction, and even so much to depress, as to cause the constant language of discouragement and despondency, even that 'our hope is perished.' But is it not often found to be the case that these trying dispensations work out for us the most desirable results, even a tendency towards the surrender of our wills, the ultimate accomplishment of which may be hoped for in due time. It was remarked to me not long since, 'the wicked know no changes, therefore they fear not God.' And if these turnings and overturnings only produce a willingness to submit to his righteous reign and rule, or bring with them the smallest evidence such may be the result, we should embrace them as our greatest blessings, however the creature may feel almost crushed under the weight of conflict and dismay. But, my dear ———, to reap the benefit of these dispensations, obedience must keep pace with knowledge; it will not do for us to postpone to a more convenient season, that full surrender to every requisition Infinite Wisdom may see meet to mingle in the terms of acceptance: He requires a *whole* burnt offering, and I think I sometimes earnestly wish we may both of us come more fully into the obedience, even though in the line of sacrifice more proving and bitter than death itself. A natural death I mean, for who can estimate the horror of such an awful hour when the spirit is called upon to sustain the last conflict, without the hope of rest in eternity. It does seem as though what we are constantly passing through, was sufficient to place the emptiness of life, in every form short of its true object, fully before us, that we should become so united to our spiritual

Leader as to close our eyes on everything short of his sufficiency, and run our race of suffering triumphing in his strength made manifest in our weakness. Why can we not at all seasons live the habitual fear and surrender of our *all* to Him? Weak must our faith be, if we stoop to contemplate the thing required in comparison with our own ability as creatures to perform it. 'Who art thou that thou should'st be afraid of a man that shall die, or of the son of man that shall be made as grass; and forgettest the Lord thy Maker? I, even I, am he that comforteth thee;' and sustained by this, what is there in the world to make our confidence, or in the weakness of the creature to raise a momentary doubt? 'He is faithful that has promised;' and will by no means reject the dependent, prostrate sufferer, whose hope and trust are in Him.

"Hast thou recurred lately to a letter of Penington's to Bridget Atly? It is truly fraught with comfort, where there is a corresponding ability of mind to draw from inferior sources. * * * But I am not writing with the expectation of meeting thy present state of suffering. I know only the Lion of the tribe of Judah can open the closed book, and unloose the seals that seem obstructing every avenue of comfort. May thy resources be in Him. May'st thou yield thyselves unreservedly in body, soul, and spirit; and may thy many and proving baptisms lead thee to, a centre thee in, that rest which remaineth for the people of God. The harder the conflict, the more acceptable will be the alleviation of toil; and doubt more triumphant the song thou may'st raise to Him who redeemeth his own children, and causeth them to trust in Him world without end. The enemy may be permitted to buffet thee, behold thou fast thy confidence though it may seem worn to the most slender thread. 'Having loved his own which were in the world, he loved the world unto the end;' and 'he will never leave them nor forsake them.' I could ask for thee the *spirit of full submission* to whatever thy Lord require fully believing He is able to sustain to the very uttermost; and to the very last and lowest state of human weakness, to apply an effectual balm."

(To be continued.)

House Entered by An Army of Rats.—Few nights ago, a small army of rats, seeming met together by concert, created no small sensation in the house of a poor woman, by a very singular proceeding. The woman was lying bed asleep with her two little ones, when she was aroused by the screams of the children. On awakening, she was horrified to find the bed covered with rats, while the floor of the room was almost black with them. Her children at her side were screaming wildly, not alone through terror but through pain also, for the vermin had seized them by the nose, ears, and cheeks, and were rapidly settling themselves down on every part of their faces. Of course, with a mother's instinct the woman immediately rescued her little ones, while the rats scampered off in all directions, and quickly disappeared. The faces of the children were cut and bleeding in several places, and the wounds of the nose of one of them were very serious. It is supposed that the invasion was caused by the heavy rains that prevailed at the time, which flooded the drains and other places in which the rats make their homes, drove them out, and forced them to seek food and shelter elsewhere. Had the children been alone, they would certainly have been eaten alive, as the rats were around them in hundreds, and would shortly have attacked their throats, when death would have resulted in a very few minutes.—*Toronto Telegraph*

Priestism in Ireland.—Off the west coast of Ireland lies a small, thinly populated island called Nisbiffin, which, if the correspondent of the *Daily Express* may be relied on, was lately, in fact, the scene of one of the most extraordinary instances of priestly tyranny and popular debasement ever recorded. An English physician, Dr. Paynter, who has leased some mines on the island, unfortunately had a difference with the parish priest about the propriety of the latter holding a procession in honour of the Manchester martyrs. His reverence immediately ordered his flock not to supply Dr. Paynter's family with food, to take them to the mainland in their boats, or to give them any aid whatever. They were quickly being starved out, and a poor woman who brought them some provisions was so severely flogged by the priest that it is likely she will be a cripple for the rest of her days. At last the unhappy family were relieved by the police from the mainland, and a small body of whom were appointed to reside on the island for Dr. Paynter's protection. But no lodgings could be got for them. "No, not for a guinea an hour, without leave from the priest," said the natives, in reply to their application. A similar fate befell a gentleman who visited on some government business, who was told he should have neither food nor lodging without a pass from his reverence, and was stoned by the people as his boat left their inhospitable shore.—*Late Paper.*

Double thy guard at the weak places.

THE FRIEND.

FIFTH MONTH 16, 1868.

When some of the disciples of our Saviour betrayed a desire to obtain pre-eminence, and thus gave umbrage to their fellow believers, He rebuked them, and said, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and the great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great amongst you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." He thus taught the lesson to his followers, that none of them had the right to lord it over the others, or to make use of the power they might possess, to encroach on the rights or privileges of those who were brought under their control.

But history exhibits how uniformly this injunction has been ignored or disregarded, wherever the professing church has been joined with the State or government, and the hierarchy could make use of the secular power to crush opposition to their pretensions, or oblige dissenters to contribute to the support of themselves and of the system of religion imposed by them, as the form to be maintained. Intolerance, injustice, and persecution, direct or indirect, have always marked such alliance, and it remains to be one of the strongholds of antichrist, which it seems most difficult to assault and overturn.

The principles of christianity however, which are the effective leaven of all true civilization, have so far changed and cleared the popular conceptions of right and wrong, in other countries beside the United States, as to enable the people partially to recognize the right of every one to liberty of conscience, and consequently to see, though as yet dimly—the inalienable attributes which belong to man as an immortal and accountable being. As this becomes more generally admitted and understood, it must necessarily es-

tablish the equality of all the members of the christian church, and secure the acknowledgment of the priesthood of every true believer. Thus, all priestly castes and exclusive class prerogatives must be abandoned, and the hierarchical systems, which rest on long continued usurpation and blind, unreasoning tradition, must give way before these potential ideas of christian civilization, and no longer obstruct the march of humanity towards that glorious consummation, when righteousness shall cover the earth as the waters cover the sea.

There may yet be a long and varying wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; great difficulties will have to be overcome, and many experiments to shape and guide supposed improvements, emanating from the finite reason of man, will doubtless fail; causing disappointment and doubt to the anxious lover of his fellow men, and arousing the powers of evil to redoubled efforts to impose more effectual barriers to the progress of truth and equity. But, as the light of the glorious gospel gradually and silently permeates the masses, the gigantic corruptions of power and place that have for centuries disgraced the professing church, will be undermined and overthrown; one after another yielding, not perhaps to direct attack, but to the gradual spread of religion and the aggregate consciousness of the demands of christianity.

The idea, so long acted on in most communities, that in order to secure the authority and independence of the State, the right of individuals to liberty of conscience must be sacrificed, so far as to make all who do not embrace the national form of religion pay a penalty, is succumbing beneath the force of popular longing for religious, as well as political democracy. A striking exhibit of this is presented in the determination manifested in the British Parliament to disendow the national church in Ireland. It is a measure long called for by that unhappy country and abused people, and when carried into effect, as it doubtless will, sooner or later, it must lead to consequences, as yet hardly anticipated. That it will be delayed by the wily Premier, unless he should see an opportunity for promoting his own interest by advocating it, is probable; but though the cry of "no popery," which he has started, may stir up the prejudices of the people, and for a time drown the voice of reason and right, there cannot be a doubt that the days of the oppressive establishment are numbered, and that its downfall will open the way for the dissenters in England to bring their increasing power to co-operate effectually with other elements of opposition, so as to sever the State from the church of which Queen Victoria is the head.

The first step in the coming struggle has already been successfully taken, by passing the bill to abolish the compulsory payment of church rates through the House of Commons by a sweeping vote, and its passage to a second reading in the House of Lords, notwithstanding it was denounced by the archbishops and others, as a prelude to separation of church and State.

In the last number of the "*Herald of Peace*," which is published at Chicago, and makes strong efforts to be accepted as the organ for the Society of Friends in the West, there is a "Report of the meeting of the Executive Committee of the Peace Association of Orthodox Friends in America, held at Cincinnati, Fourth month 15th, 1868."

This "Executive Committee," or as they generally style themselves, "Association," our

readers are perhaps aware, is composed of representatives from all the Yearly Meetings in the United States except Philadelphia and Ohio, whom the editor of the *Herald* characterizes as "picked men, chosen for special duty, and for reason of their supposed interest and ability;" we must therefore consider them as fair exponents of the views and feelings of the bodies they represent. The ostensible object of their appointment is to inculcate and disseminate principles of peace throughout the land.

The spread of the kingdom and government of the Prince of Peace, is a work in which all our members will find themselves engaged, in proportion as they are brought into submission to his Spirit, manifested in the heart, and are thus redeemed from the spirit and maxims of the world. In like manner the different deliberative and executive bodies in the Society, whether as meetings or standing committees, must be brought under and act under the guidance and qualification derived from the same Spirit, in order availingly to originate or carry out any measures that will contribute towards bringing "glory to God in the highest, on earth peace, good will to men."

One of the striking and indispensable characteristics of the Society of Friends, as it adheres to its primitive principles, is the manner in which it recognizes the presidency of Christ, the adorable Head, in its meetings for transacting the affairs of the Church, the reverent waiting of the members to know his will, and the care exercised that the opinion of a majority merely, shall not take the place of this will, though the latter may be expressed by but a few; who, however, are accustomed to distinguish the voice of the true Shepherd, and will not follow the voice of the stranger. "The love, power and peaceable spirit of the Lord Jesus Christ, being the *alone true authority* of all our meetings, it is the fervent concern of this meeting, that they may be held under the sense and influence of that holy unction." "The more we experience a preparation of heart for the exercise of our respective gifts, the more amply shall we evince the expression of the tongue to be seasoned with that living virtue and divine power, which proceeds from our Holy Head; and thus, in conducting the important concerns of society, we shall be enabled to exemplify the beloved youth in a manner which will demonstrate to them, that neither tradition nor a mere outward education, can fitly prepare them for successors in the church of Christ."—Discipline of Philadelphia. The principles here inculcated, which are those on which all church government and action should depend, have always been avowed by our religious Society, and carried out in proportion as the life and power of true religion prevailed among its members. They exclude all decision by majorities, which robs Christ of his prerogatives, and put it into the power of the irreligious or inexperienced, if the greater number, to overthrow that which has been established in the wisdom of Truth, and to make havoc of the church.

We are aware that this primitive ground of authority and action in the church, is now much set at naught by many in membership with Friends, and the business of meetings for discipline, of standing committees and other similar assemblies, is often conducted in a manner altogether inconsistent with it, and by those who give indubitable evidence they have no right qualification for taking part in the affairs of the church. We deplore this and the fruit springing from it. But the foundation nevertheless standeth sure, and departures from it will continue to introduce into greater weakness and more glaring error.

According to the report of the transactions of this body of representatives of so many Yearly Meetings, given in the "Herald," one of the editors of which appears to have been present at the different sittings, it is presided over by a chairman, and the questions brought before it are decided by vote; of course, the majority governing. Thus in some cases the ayes and nays are given, showing who voted for or against certain propositions. In one case it is stated that various amendments to a proposition were offered, "but all were lost, and the motion finally passed as originally put." And yet this "Executive Committee" has prepared and issued an address on behalf of the Society of Friends, to Conferences, Synods, and other ecclesiastical bodies, and appointed two of its members to go round and present it to them.

It is with feelings of sadness and deep concern that we lay these things before our readers. These "picked men" are mostly unknown to us, and we do not call in question their sincerity or zeal in the work they have undertaken; but their course, as described, demonstrates that they either do not understand the fundamental principles of the religious Society, of which they are members, or they repudiate those principles, and implicate the meetings appointing them, in a radical departure from its long established faith and practice.

The introduction of the word "orthodox" is altogether uncalled for, and we should suppose would be looked on by their constituents as an unauthorized assumption of power.

SUMMARY OF EVENTS.

FOREIGN.—Official dispatches have been received in London from General Napier, dated at Talanta, Abyssinia, on the 21st ult. It was expected that the British army would return to the coast of the Red sea about the end of this month. After the capture of Magdala thirty guns and mortars, belonging to the Abyssinians, were destroyed, and the city burned and razed to its foundations.

General Nagle and the other Fenian prisoners, who were captured on board the packet Erin's Hope some time since, have been released on giving the pledges required by the authorities.

On the 6th inst., a great meeting was held in London in St. James Hall, in favor of the continuance of the Irish Church establishment. The archbishop of Canterbury occupied the chair, and the platform was crowded with the most prominent men of the conservative party. Resolutions in favor of a continued union of the State and Church, and declaring that an attempt to overthrow the Irish Church was an attack upon the Church of England, and a movement towards the establishment of papacy upon the country, were adopted by the assembly. The proceedings were noisy and turbulent. On the 7th there was a very large attendance in the House of Commons, and great interest was manifested in the proceedings. Gladstone moved that his second and third resolutions be now adopted. Gathorne Hardy, on behalf of the Ministry, said that they wished to alter the second resolution for the better, but after the recent vote on the first resolve, they would make no resistance to the succeeding one. The resolves were adopted without a division. The third resolve requests the Queen to place at the disposal of Parliament her interest in the temporalities of all the dignities and benefices of the Church of Ireland. A member moved a resolution withdrawing the annual grant of £30,000 to the Roman Catholic college of Maynooth, and to abolish the Regium Donum, the grant to the Presbyterians, after the disestablishment of the Irish Church, which was also agreed to.

Dispatches from Cannes, France, announce the decease of Lord Brougham at that place. This distinguished man was in the 90th year of his age, having been born in Edinburgh in the year 1778. During many of the last years of his life he had spent a large part of his time at his residence in France, near the shore of the Mediterranean.

The persecution of the Jews in Jassy and other places in Moldavia, has been stopped by the authorities, and those who were compelled to flee from their homes have been allowed to return.

It is reported that George Bancroft, the American Minister, is urging the Bavarian government to join in

the nationality treaty recently concluded between North Germany and the United States.

Accounts from the Sandwich Islands report a terrific eruption of the volcano Mauna Loa, in the island of Hawaii, accompanied with violent earthquakes, and causing great destruction of life and property. The convulsion commenced on the 27th of Third month, and continued during the ensuing two weeks. The craters vomited fire, rocks and lava, and a river of lava, five or six miles long, flowed to the sea at the rate of ten miles an hour, forming an island in the sea. The new island thrown up is 400 feet high, and is joined to the mainland by a stream of lava a mile wide. An immense tidal wave, sixty feet high rushed in, sweeping every thing moveable before it for a considerable distance inland, and destroying all the villages upon the shore.

Advices from Mauritius to Third month 3d, report the prevalence there of an epidemic fever of the typhoid kind, which was making sad ravages in the island.

Serious disturbances have again broken out in Hayti. According to a Havana dispatch, a deputation has been sent to Kingston to request Geffrard, the ex-President, to return to Hayti. The northern part of the island is in possession of Cacos, Generals Nisage and Saget have taken Fort Diamond and the town of St. Marie, and proclaimed Geffrard president. President Salnave was limited to the town of Genaives.

The following were the quotations of the 11th inst. **London.**—Consols, 93½ a 94½. U. S. five-twenty's 70½. **Liverpool.**—Cotton easier and a fraction lower. Uplands 12 a 12½d; Orleans, 12½ a 12¾d. California wheat, 15s. 9d. per 100 lbs. Breadstuffs dull.

UNITED STATES.—*Congress.*—The House of Representatives has passed a bill reported by the Reconstruction Committee, to admit the State of Arkansas to representation in Congress. The bill passed by a vote of 110 yeas to 32 nays. The same committee has reported a bill for the admission of South Carolina, North Carolina, Louisiana, Georgia and Alabama.

The Trial of the President.—The arguments on both sides closed on the 6th inst., with a speech by Judge Bingham for the prosecution, delivered on that and the preceding two days. The court then adjourned to the 11th inst., after deciding that the vote should be taken without debate on the 12th inst. On the 11th the court sat with closed doors, and a number of the Senators briefly gave their views in regard to impeachment, and the reasons which would influence their votes. On the 12th inst., instead of coming to a final decision, the court after a short session, adjourned for four days longer.

The Public Debt.—On the first inst. the debt of the United States, less cash in the Treasury, amounted to \$2,500,528,827, which is \$18,760,460 less than it was on the first of the Fourth month. The amount in the Treasury in coin was \$106,909,658, and in currency \$32,174,136.82—total \$139,083,794.82. The amount of debt on which no interest is paid is \$407,953,117. The debt bearing coin interest now reaches \$1,963,378,298, and is steadily increasing.

Philadelphia.—Mortality last week, 246. Of consumption, 44; old age, 18; measles, 7.

The South.—In a dispatch of the 8th inst., from Atlanta, Geo., General Meade says: "The election in Florida passed off without disorder. Judging from partial returns the constitution is ratified by about 3000 majority. The official returns have been received in this State from all but one county, and show that the constitution is ratified by 17,923 majority." The Republicans elect the Governor and majorities in both branches of the Legislature. General Canby has issued an order postponing the meeting of the Legislature of South Carolina, which had been fixed for the 12th inst., until Congress shall have approved the new constitution. On the 8th inst., a committee representing the State Executive Committee of the Democratic party of South Carolina, appeared before the Reconstruction Committee of the House of Representatives in Washington, to remonstrate against the constitution formed for that State by the Reconstruction Convention. The most objectionable features in their view are the unqualified negro suffrage, and the taxation power, through which those who have no property are to tax those who have the property. They declared that the white race would never acquiesce in negro rule. You may make us, they said, pass under the yoke and we shall have to do so, but by every lawful means in our power we will resist the domination of an inferior race. General Canby advises a modification or repeal of what is known as the test oath, as essential to the permanent success of the work of reconstruction. In North and South Carolina many active and zealous friends of the Union and of restoration, are debarred by this oath from any official participation in the work of reconstruction; and

yet a large number from this class have been chosen office in the late elections. The Texas Constitutional Convention has been ordered to assemble on the first Sixth month next.

The Methodists.—Statistics of this religious denomination show that the number of members of the Methodist Episcopal Church, north, in 1867 amounted to 1,108,511. In 1847 the number was 631,555; in 1807, 144,187; in 1787, 25,842, and in 1773 only 1,160. In 1845 church membership was as large as at the present time, but in that and the following year, a loss of more than half a million occurred in consequence of the secession of the southern members and the establishment of a separate organization. The number of preachers in 1773 was 10, in 1867 it was 8,004.

Union Pacific Railroad.—This road is now open to Fort Saunderson, 580 miles west of Omaha; 10,000 men are at work upon it, and the road makes progress rapidly.

The Markets, &c.—The following were the quotations on the 11th inst. **New York.**—American gold, 130 U. S. sixes, 1881, 114; ditto, 5-20's, new, 109½; ditto, 10-40, 5 per cents, 103½. Superfine State flour, \$8 a \$9.20; shipping Ohio, \$10 a \$10.60; family and fancy brands, \$12 a \$17. White Genesee wheat, \$3; Wisconsin, \$2.58; amber Penna. \$2.75; spring wheat \$2.37 a \$2.51. Canada barley, \$2. Western oats, 65 cts. Rye, \$2 a \$2.05. Jersey yellow corn, \$1.23 a \$1.25. white, \$1.20; western mixed, \$1.18. Middling upland cotton, 30½ a 31 cts.; Orleans, 31 a 31½ cts. **Philadelphia.**—Superfine flour, \$8.75 a \$9; extra, \$9.25 a \$9.50. finer brands, \$10.50 a \$15. Red wheat, \$2.80 a \$2.85. Rye, \$2. Corn, \$1.24 a \$1.26. Oats, 90 a 92 cts. Clover-seed, \$5.50 a \$6. Timothy, \$2.50 a \$2.75. Flaxseed, \$2.80 a \$2.85. The arrivals and sales of cattle at the Avenue Drove-yard numbered about 12 head. Extra sold at 11 a 11½ cts.; fair to good, 9 a 10 cts., and common, 6 a 8 cts. per lb. gross. About 40 sheep sold at 6½ a 8 cts. per lb. gross; of hogs, 2500 head, \$14 a \$14.75 per 100 lbs. net. **Chicago.**—No. 1 white, \$2.18; No. 2, \$2.08. No. 1 corn, \$1.01½; No. 2, 92 cts. Oats, 71 cts. Rye, \$1.75. **Cincinnati.**—No. 1 winter wheat, \$2.48. Corn, 91 a 92 cts. Oats, 77 a 78 cts. Rye, \$2.85 a \$1.90.

WESTTOWN BOARDING SCHOOL.

EDWARD SHARPLESS having been appointed by the Committee as Agent for the Treasurer, bills for Board and Tuition and other dues to the Institution, may be paid to him at the Westtown Office, No. 304 Arch St.

WANTED.

A Friend to purchase "West Grove Boarding School property and fixtures." The School is still in active operation. The establishment is well fitted for a Boarding School of 45 pupils, for a Boarding-house, or for a commodious private dwelling.

Apply to THOS. CONARD,
Fourth mo. 27th, 1868. West Grove, Pa.

NOTICE.

The Annual Meeting of "The Institute for Colored Youth," will be held at the Committee-room on Arch street, on Third-day, 5th month 26th, at 3 o'clock p. m.
M. C. COPE, Secretary.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of the Boys' School under the care of "The Overseers of the Public School founded by Charter in the Town and County of Philadelphia, in Pennsylvania."

Application may be made to
Thomas Evans, No. 817 Arch St.
Samuel F. Balderston, No. 902 Spring Garden St.
David Scull, No. 815 Arch St.
William Bettle, No. 426 North Sixth St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 1000 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the evening of the 5th inst., at the residence of her husband in Springfield, near Philadelphia, THAMZINE R., wife of Paschall Morris.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.